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Patriotism and Religion
—An Editorial

THE

Commonweal

The Cold Peace:

Steps Toward Coexistence

by R. W. Faulhaber

Psychoanalysis and the Christian

by Karl Stern

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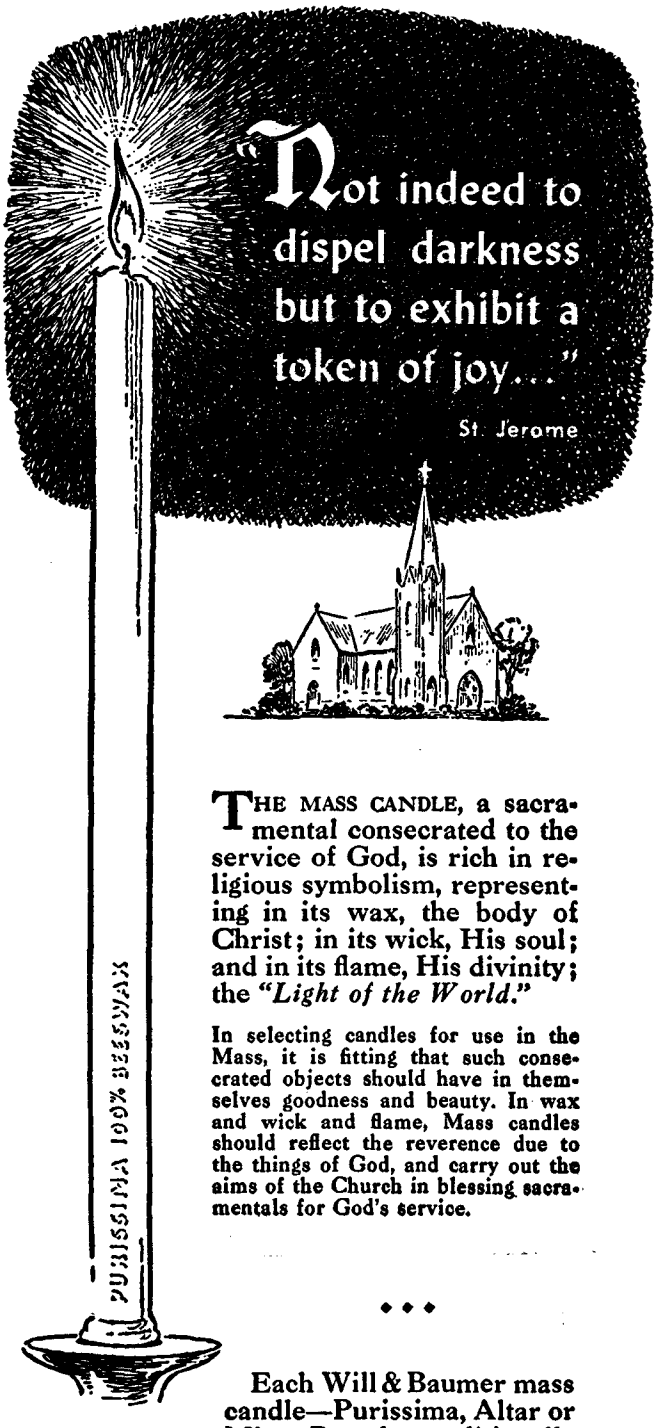

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The
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week by week

PATRIOTISM AND RELIGION

OUR July 1 issue carried a short editorial on "Patriotism and Religion." In it we questioned what seemed to us a dubious identification sometimes made between the two virtues. Especially, we questioned the idea that to be a "good American" one must be religious, or that to be religious one must be a "good American." A good citizen, we wrote, "may be a pagan, an agnostic or an atheist," and "a saint may be an anarchist."

These ideas seemed to us unexceptionable enough —even obviously true—but they have caused considerable negative comment in the Catholic press. The St. Louis *Register*, particularly, has raised serious objections to our statement, which the paper sees as "secularism, not even thinly disguised." In a series of editorials the *Register* has criticized our position and reemphasized its own belief that religion is the *indispensable* guarantee of good citizenship.

The proposition we briefly stated as a truism has thus become a cause of controversy among our friends; some further discussion of the relationship between patriotism and religion therefore seems necessary in these pages.

Two major questions are involved in this issue. The first concerns religion and "Americanism": does religious belief promote—or tend to promote —a particular nationalism? The second concerns citizenship and the non-believer: can a man with no religious belief—an atheist even—be as good a citizen as the religious man? It seems to us that both of these questions are dangerously confused in this country, that far too much loose talk about "God and America" is heard these days. In this editorial we will attempt to clarify our position on religion and patriotism. Next week we will discuss citizenship and the non-believer.

JACQUES Maritain has written of "the terrible general tendency of the conservative world to link the defense of its material interests with the defense of religion." We think that history indicates a correspondingly terrible general tendency on the part of the religious world—to link the defense of spiritual values with the defense of particular temporal orders, to tie the Church to contingent things. Both of these tendencies are evident in the United States today.

On the one hand we hear, *ad nauseam*, from certain vociferous patriots, that God is on "our" side. From the speeches of some politicians one gathers the impression that religion, along with NATO, should be cultivated as a potent instrument in the cold war and that the Almighty has enlisted in the army of the "free world" for the duration. One gathers also that this nation today occupies a position analogous to the position of the Jews under the ancient dispensation and that to oppose the power of the United States is therefore equivalent to opposing the designs of Divine Providence.

From the speeches of certain Christians (many of them Catholics), on the other hand, one gathers the impression that "Americanism" is a kind of fifth mark of the Church, that God has endowed this nation with superior wisdom and virtue, and that the advance of His kingdom is made to the tune of the "Star Spangled Banner." In this view, to be anti-American is to be somehow anti-religious, and in too many Catholic papers—as well as in too many Catholic speeches—"Americanism" is spoken of in the reverent tones that should be reserved for the expounding of revealed truths.

The point seems to us to be this: religion does not make one a good *American*, or a "good" Englishman, or Russian, or German or Chinese. It should make one a good man—a friend of God and of one's neighbor—and then all other things may be added. Obviously, in the general sense of seeking the common good, of serving the ends of justice and charity—religion should make men good citizens; in the sense that religion teaches men a legitimate love for their native land it makes them patriots—men who love their fatherland with a reasonable love. But religion does not make men

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"patriots" in any narrow or nationalistic sense, and this is the sense in which the term is popularly understood.

Religion does not make men defenders of the status quo or of any particular form of government; it does not make them "safe" or "respectable"—or even good security risks. Indeed, in the view of a nationalistic "patriotism," it may make men suspect, for religious men should be the troubled conscience of their society, those who say nay when other men want to hear aye. Dorothy Day is not a "patriot" in any popular sense of the word. She would abhor the very notion of "one-hundred percent Americanism." And yet, she is a great Christian, and this country—or any country—would be much poorer without her troubled presence. In an ultimate sense, the Christian must always be a stranger in any temporal order; he must always be a skeptic about the world.

This is what we meant when we said in our editorial that religion has nothing essential to do with "Americanism." We meant that religion must never be tied to the service of any particular nationalism and that to make religion the servant and guarantor of some particular "patriotism" is to betray the transcendental vocation of religion. Catholicism ranges over all nations and all history, guiding and judging and sanctifying, but never becoming essentially involved with any particular time or place. The Church knows neither Jew nor Gentile, nor American nor Russian. She knows only Christ. She cares nothing for nationalisms—with all their jealousies, pretensions, and prides—because she carries the whole world in her arms.

NEXT WEEK

WILL HERBERG writes on the current liberal-conserative debate in American politics:

"Because liberalism is rationalism, it is also moralistic. It sees politics in terms of 'morality' and 'principle'; it is impatient of compromise, and every political controversy becomes for it a moral crusade, with the bright champions of 'progress' arrayed against the dark forces of 'feudalism' and 'reaction.' To conservatism, on the other hand, the sense of history brings a sense of continuity amid innovation, a sense of the relativity of all political issues and all political conflicts; to the conservative, politics is, therefore, a matter of expediency rather than of unalterable principle, a matter of adjusting and readjusting interests in a tolerable balance rather than of whipping up a crusade against the powers of darkness."

RESTRAINING SOUTH KOREA

THE possibility of rebuilding the Republic of [South] Korea into a stable and relatively prosperous community has been a slim one all along. Yet there is a special reason for making the attempt. It was here that the free world took its stand. It was here that through the United Nations the Communists were told, in the only language they appear capable of understanding, that they could advance no further. In making this historic stand Korea itself was fearfully devastated; Korean lives were sacrificed beyond all due proportion. The debt of the free nations to this valiant people, or, tragically, this fragment of a people, is incalculable.

The course of reconstruction has been painfully slow; UN and private aid from abroad has been considerable but still inadequate. There has been constant tension between the United Nations' authorities and the understandably hyper-patriotic Rhee government. What has greatly exacerbated matters is the conduct of the North Koreans and the Chinese—not to mention that of the Czech and Polish members of the Neutral Nations Supervisory Commission. The first two have utilized the two years of truce to build up and concentrate their armed might in outright violation of the solemn promises of the truce agreement. For one thing, they have constructed such important North Korean airfields, and so increased their striking power from the air, as to surpass American airpower in the whole Far Pacific.

Moreover, the violent popular Korean demonstrations against the truce supervising commission appear genuine enough. There has been plenty of provocation on the part of these members while they were in both North and South Korea—obstructing the Swiss and Swedish observers north of the line and spying on South Korean defense installations. The ROK demand that the commission be sent packing is widely supported by the people. The decommissioning of such a UN-appointed agency, however, is extremely difficult to bring about—especially for a group of nations that seeks to live up to its agreements.

There appears to be considerably less justification for the Rhee government's increasing truculence toward Japan. Of course, years of harsh subjection are not easily forgotten, but such memories must yield precedence to present exigencies. One of these is the limited sum available for purchasing materials for South Korea: if an ROK embargo on Japanese goods forces the purchase of these commodities elsewhere at higher prices, South Korea itself will be the loser. Similarly,

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continuing friction about respective fishing rights and difficulties over Koreans in Japan greatly militates against the necessary coordination of Japanese and South Korean defenses.

Perhaps the greatest single argument the United Nations command can advance in seeking to restrain the warlike ardor of South Korean leaders is that the Chinese and North Koreans are in a position to strike, and with superior forces. Here, in a situation where the UN itself is so directly involved—and world opinion is a factor—there is more point than usual in forestalling defiant gestures that might serve as a pretext for another Communist act of aggression.

MIAMI BEACH STRIKE

A STRIKE of hotel workers has been going on in Miami Beach for over four months. It has not received a great deal of publicity in our press, partly because of pressure, some feel, from the hotel owners. It is alleged that the Miami Beach Hotel Association has warned newspapers in seventy-five cities not to accept union advertising, and that they would sue for damages if ads *were* published.

The strike is an organizational strike, and is having very hard going, partly because of the mentality of "right-to-work," and the resulting ease with which the hotels can get the courts to issue injunctions against picketing. And, although the Florida state law requires employers to recognize and bargain with a union representing a majority of their workers, the law fails to specify how that majority is to be proved.

Hotels are not covered by the Federal Wage and Hour Law, and there is no minimum wage for Florida under a state law. Wages and working conditions are very bad—some being paid (for non-tipping jobs) as low as fifty-cents an hour for a twelve hour day. This is in the USA in 1955.

This country is skating on thin ice. Or, if that seems inappropriate for a comment on Miami, shall we say we are riding on a pretty shaky surfboard? Consumer credit-pushed-to-the-limit and war production are two of the main props of our prosperity. One fears that another bad prop is low wages for a lot more workers than many suspect. Some employers are growing unhealthily fat from too much surplus value.

Three priests from Louisiana visited The Commonweal office the other day, and they said that in their part of the country Negro serving women could be employed for a dollar a day. We cannot continue in this consciousless manner here at home, if only from the pragmatic standpoint that if we do, we cannot denounce the wrongs done in the "un-free world" with sufficient strength.

The union involved in Miami, Local 255, Hotel and Restaurant Employees and Bartenders International (AFL), have appealed to the National Labor Relations Board to bring the strike under its jurisdiction. Even though in 1951 the N.L.R.B. ruled that it would not enter into local disputes, Mr. J. W. Brown, general counsel for the union, contends that there have been changes in the hotel industry since then, including the growth of "package deals," of an interstate commerce nature.

Alexander S. Gordon, representing the Miami Beach Hotel Association, complains that the Local 255 "appears to have been formed solely for the purpose of organizing Miami Beach hotels." What does he think unions are for? If such naivity is typical of the mentality of the management involved, it seems urgent that the N.L.R.B. take charge very soon. It is the function of the Federal Government to promote the welfare of the people. Three thousand citizens and their families are involved in hardship here and they should be helped.

AMERICANIZATION

THE salutary aspects of seeing ourselves as others see us are often worth bearing in mind. Otherwise it is difficult not to be aroused at times by references to the United States in the foreign press. Reuters, for instance, recently got reports from its scattered correspondents on the headway Americanization is making in a number of countries East, West and South.

What makes the cockles rise is the kind of evidence these newspapermen bring forward. Here is a characteristic sprinkling of the items they seize upon to show how far each country is becoming Americanized: hamburgers, Coca Cola, blue jeans, hot dogs, Hollywood, jazz and chewing gum. These are among the items most frequently mentioned. Then there are American-type kitchens, frozen food, supermarkets and other self-service emporiums, comic strips, pinball machines, quick lunches and jukeboxes.

All this would not seem to add up to very much. Even when American industrial methods are alluded to, as they were by several of the Reuters correspondents, the sum total of the impression we seem to make is hardly flattering. Curiously, apple pie—not to mention the person who makes it—had no place of importance on this list. Can we ascribe this picture simply to superficiality, or are we Americans less adept at public

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relations than we suppose? In any case it would be hard to find a more convincing argument for increasing markedly the amount of personal and cultural interchange with many lands.

BUILT FOR TWO

TO balance all the leading factors involved in the detailed workings of America's trade policy is an operation that is delicate in the extreme. In the case of a specific commodity, how much weight is to be assigned to the various, and often conflicting, elements? To cite a few: the prosperity of those American communities where the manufacture of that commodity occupies an important sector in their economic life; the interests of the general consuming public in the United States; the maintenance of skills and facilities that would be essential in time of war; the building up of the American import market as a means of enabling others to purchase our goods and services, of strengthening the economies of our allies and of relaxing tensions and raising living standards and engendering goodwill through expanding international trade.

Most of these considerations entered into the various parts of President Eisenhower's decision to raise the duties on foreign bicycles, which last year captured forty per cent of the American market. (And so far this year are doing even better.)

The President's decision appears to be well considered. He made a convincing distinction between large-wheel, lightweight bicycles, which are characteristically European, and the heavier, prevailing American type, which European manufacturers have recently begun to imitate and export. The fact that this places greater restrictions on German than it does on English bikes in all probability entered little into the President's calculations. He refused to triple the tariff on lightweight bikes because he regards them as a genuine European product. (It is reported that American manufacturers have not been able to produce an intricate mechanism of a like weight at a competitive price.)

But Mr. Eisenhower's decision on this tariff matter commends itself to the support of the American people still more on other grounds. It is first of all an integral part of a liberal trade policy. Previous to this the President has had ten requests from the Federal Trade Commission to avail himself of the escape clause in the interests of American industry; he has acceded to but two of them—for Swiss watch movements and clover seed.

Moreover, Mr. Eisenhower has utilized this occasion to spell out the objectives of his general policies on trade. His emphasis on the importance of expanding the American market for goods made abroad, on the relationship between the economic strength of our allies and our own national security, and on the need of living up to our commitments with other countries—his concern for things like these bears the mark of statesmanship.

STAYING FREE

THE Fund for the Republic has given a ten thousand dollar grant to the constitutional rights committee of the Toledo Bar Association. Part of this money is to be used distributing a handbill—"You Have Been Arrested"—explaining to citizens about their civil rights in the event of their arrest, including not having to "sign any papers or statements . . . [or] . . . take any tests such as a lie detection, truth serum, drunk-a-meter, or blood test." Another part of the money will be used to study police and court procedures.

The Toledo Bar Association is a wide-awake organization. Recently some of its members have been trying to do something about the "Intelligence Division" of the local Civil Defense unit. The latter organization, according to the *Toledo Times,* has been engaging in such activities as checking up on public speakers *and* audiences, and noting the types of questions asked—especially those "out of line" or "off to the left."

It is commendable to resist this drift away from freedom. It takes much strength. You have to run even to keep up. So many little acquiescences are required, or demanded, of us all day long. The very form of our life, its mechanization and centralization, makes every assent to fall in line a little easier. But there were difficult assaults on liberty in the old unmechanized, uncentralized days, and different defenses. The most important thing is to be sure we retain the energy to see the dangers to our liberty in its ever varying form. This in itself presupposes a type of interior liberty that enables each one to look on each development, either social or economic or any other, with a candor born of a predisposition to see the thing truly—as it is.

It is the fate of men to suffer from sloth—a disinclination to strive for their own perfection. Part of this difficulty results in men tending to rest their minds, like rock, in the soft earth of quietism—social, political and spiritual. This mentality is an encased one, crustacean. It is immobile. It is dumb. And dangerous things can be done with it, collectively.

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Steps Toward Coexistence

"IF THE COLD PEACE IS TO ENDURE THE WEST MUST UNDERTAKE A FUNDAMENTAL REVISION OF ITS POSITIONS"

R. W. FAULHABER

POPE Pius XII's 1954 Christmas message is an important document, the implications of which have not received the attention they deserve. Worse, what attention the message has received seems to neglect the Pope's obvious inclusion of "both camps" in his critique. Because of their oversimplification, headlines in certain diocesan papers such as, " 'Coexistence Errors' Cited By Holy Father," miss the point entirely, as does Bishop Fulton J. Sheen's interpretation of coexistence as a kind of "uni-existence."

For Pius XII, coexistence in itself is not an error or a Communist trap, for he said: "Thus the cold peace, with all its incoherences and uneasiness, shows signs of taking the first steps towards an authentic moral order and towards a recognition of the elevated doctrine of the Church regarding just and unjust war, and the licitness and illicitness of recourse to arms." According to this view, then, the change from cold war to cold peace would seem to represent an improved state of affairs. The vital question, however, is whether: "The present coexistence in fear . . . will raise itself to a coexistence in fear of God, and thence to a truly peaceful living-together, inspired by the Divine moral order . . ." or ". . . shrivel more and more into a frozen paralysis of international life, the grave dangers of which are even now foreseeable."

Discussion of this crucial point constitutes the main body of the Pope's Message. Embodied in it is an invaluable critique of economic doctrines, political principles, and concrete situations which demand action if "truly peaceful living-together" is to be achieved. No single elaboration of the Pope's analysis could hope to spell out and extend both its economic and political implications, however, and only the economic aspect will be discussed here.

If the passage from "coexistence in fear" to "coexistence in fear of God" does not occur, the Pope maintains, "No people . . . could support indefinitely a race of armaments without disastrous repercussions being felt in its normal economic development." The precise meaning of "normal economic development" is conjectural, but since economic systems are not adjuncts of military systems—at least not until the advent of total war—modern arms production itself can be considered abnormal economic development.

The economic abnormality—or tragedy—involved in the cost of armaments is obvious in the case of practically every nation except the United States. The basic picture shows in the most recent (1949) international comparison of per capita income. The United States heads the list with $1,453, followed by Canada with $870 and Indonesia at the bottom with the almost meaningless figure of $25. For a better illustration, consider that Russia with a per capita income of $308 (the price, say, of a deluxe TV) nevertheless ranked twenty-third out of seventy nations. Only eight nations had per capita incomes above $600, and in twenty-five nations the figure did not exceed $100.

The economic burden of armaments for Russia and other nations with low income levels—indeed for any but the fortunate eight—is quite obvious. In these nations, resources devoted either to the production or purchase of arms and to the maintenance of armies can hardly be spared from the production or purchase of consumer goods, not to mention capital goods that increase productivity. The armament race in such nations cuts into living standards already at subsistence level and makes raising them difficult, if not impossible. Thus in one sense the armament race, from the Western point of view, is in the long run, self-defeating. For the wealth devoted to armaments helps to keep nations poor, and poor nations make ideal breeding spots for Communism.

IF the burden of armaments is tragically heavy for most of the world, is this the case for the United States? Our military spending since 1952 has been greater than the national income of England, our most important ally, over twice that of France, and eight times that of Brazil. These comparisons should remain approximately accurate for the estimated ex-

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penditure of $40.5 billion in fiscal '56, despite reductions. From this point of view our military spending looks enormous (a fact which explains the reluctance of our allies to share expenses), but since 1952 this expense has constituted roughly only one-seventh of our national income. And, indeed, it can be argued with some cogency that spending on armaments has indirectly *raised* the U.S. standard of living by supporting industrial demand and thus avoiding serious recession—despite the hue and cry about high taxation that supposedly threatens to "throttle" the economy.

Normal American economic development therefore has not yet suffered "disastrous repercussions." But if one considers some alternative uses for the estimated $40 billions for fiscal '56, military spending does not appear inconsequential or "normal." Forty billions is the equivalent of two million $20,000 ranch-type homes; at this rate, in twenty years we could re-house just about all American families. Just one-fourth of the sum would eliminate the classroom shortage in one year. In two and one-half years, Mr. Eisenhower's highway program could be paid for completely.

Thus even from the American point of view, a great deal is going down the drain. In the present state of world affairs, $40 billions is considered a "must" for national defense. But if it is granted that this expenditure is necessary, is it not also reasonable to suggest spending a like amount from a standpoint other than fear? Would it not be good for this nation, which proudly claims to have reached the highest stage of economic development, to act as an international supplier of capital, a traditional function of the rich? (Our income, it should be remembered, is about fifty per cent of total world income.) An additional $40 billions spent for this purpose would mean a capital flow to the rest of the world of approximately fifteen per cent of its income. The economic and psychological results of such a step would be incalculable factors on the side of peace. Indeed, to put the matter in its crudest form, how could the world permit anything except that the giver of $40 billions per year be allowed to thrive and give in peace?

Proposals such as this are usually attacked as too costly, even if they are taken seriously enough to be given any kind of hearing. This dollars-and-cents argument usually wins the day, but it is nonetheless almost always invalid. In reality, the hypothetical $40 billions seems too great only because we do not realize the amount of our actual production and income today, to say nothing of our potential. More important, however, the significance of economic cost when applied to a means of preventing hot war is largely meaningless, since the actual cost of war, if it came, would be close to annihilation.

A better criticism of such suggestions might stress that the problem of peace is not only material but spiritual, and here there is a serious question as to whether the United States is spiritually prepared to give away what it could afford, $40 billion per year. In discussing war and peace, many do refer to a spiritual factor. Indeed, this is recognized as good form today. But too often people sadly refer to the impossibility of mankind's spiritual reform, at least *in time;* then, having paid lip-service to the spirit, they advocate all the more righteously a strictly and exclusively military policy. The frequency of distortion and misunderstanding in this area lends great significance to the Pope's statement—which should be commonplace for any Christian: ". . . the spirit . . . can establish order and harmony on earth . . . to the same extent that it becomes the faithful interpreter and docile instrument of . . . Christ." This is precisely the test to which our policies and actions are too seldom put.

In practice, if not in theory, our foreign policy tends more and more to shallow militarism. Foreign aid projects are increasingly evaluated in terms of purely military advantage. Does this reflect a spirit which is the interpreter and instrument of Christ? The Pope asserts that ". . . the 'peace of God' . . . is put into practice by acts of harmonious collaboration in every field of life, not excluding the political, social and economic fields."

RIGHT now the possibility of approximating true peace seems somewhat remote in view of the ". . . trust in modern economics . . . shared in common by the two camps into which the world is today divided." In effect, each camp not only relies upon its economic potential to win the predicted conflict but also views its economic doctrine as the pattern to which all economic activity must conform. If in a particular instance a concrete economic situation or policy contradicts doctrine then it is either "re-interpreted" or the "deviation" is rectified so as to achieve at least a superficial conformity. In any case, the god worshipped is an economic one. And this is no better than worshipping other false gods.

In the East, ". . . it is taught," says the Pope, "that, since man has given proof of such great power as to create the marvelous technico-economical composite of which he boasts today, he will also be able to organize the liberation of human life from all the privations and evils from which it suffers, and in this way effect a kind of self-redemption." In the West, "on the other hand, the conception gains ground . . . that the solution of the problem of peace must be in economics, and particularly in a specific form thereof, that of free exchange." The Holy Father goes on to outline what one of the most ardent advocates of

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free trade, Richard Cobden, held to be the certain result of the principles of free exchange; ". . . the drawing of men closer together, the elimination of antagonism based on race, faith, or language, and the unity of all human beings in unalterable peace."

It is extremely important here to note that, despite opposition in method, the results claimed for each doctrine are much the same. For the one camp, "self-redemption" is the result of man's ability to organize. For the other, it is the result of following what amounts to a mechanistic principle.

Presumably there is no point at present in questioning whether Eastern officialdom takes its economic doctrine seriously. (In passing, however, it should be noted that there is this element of truth in its position; man does now have the ability and know-how to organize the economy so as to eliminate a great deal of privations and evils if he chooses.) But the West is more of a coalition, and here one does not find the doctrinal homogeneity of the East. Western Europe is obviously not wildly enthusiastic about free exchange—free trade, free enterprise, and the like. Cobden's spiritual heirs are rather to be found in the United States, where officials continue to proclaim belief in the principles of free exchange. In Europe, no great claims of success for the doctrine are made, and indeed, as the Pope says, ". . . this highly vaunted economic freedom does not in reality exist. . ."

The United States, however, forgetful of its unique economic advantages, considers free exchange to be largely responsible for its economic (and, some claim, moral) success and an essential component of the American way of life. Therefore the United States invites the rest of the world, East and West, to observe its "marvelous technico-economical composite" as proof of the correctness of her doctrine. At the same time, Russia, too, invites a kind of observation for the same purpose. While Russia claims to be effecting a "kind of self-redemption," it is probably not stretching the point too far to say that the United States thinks of itself as having effected its own.

The relative smallness of Russia's production as compared to that of the United States should not mislead us in understanding its record; if one considered the initial conditions of thirty-eight years ago, the devastation of World War II, and the dismal economic record of two-thirds of the world, Russia's record is quite impressive. But in the purely economic context, Russia must be an aggressor, for with the exception of China and the satellites, the rest of the world is either organized on a free exchange basis or dominated by nations that are. Similarly, the West, led willy-nilly by the United States, must consider Russia an economic aggressor, for what one loses the other gains.

Russia adopts the activist posture of messianic revolution not only because of her Marxist base but also, and perhaps more importantly, because revolution is the only policy suitable to its position. Russia's revolution is in progress; ours is over—not because our ideology contains no seeds of further revolt, but because until challenged by Russian Communism the West was the world. And hence we are the new conservatives—observe the rash of ill-advised attempts to found a conservative philosophy; we try to *preserve* our free exchange economies and the dominant position they have won during the last two hundred years.

WE may hope, but Russia is not likely to change her position. There exists only the alternative of re-examining ours in the light of the factual and spiritual elements of the problem. The first consideration in the order of urgency is stressed by the Pope: ". . . the economic factor might place serious obstacles in the way of peace—particularly of a cold peace, in the sense of equilibrium between groups—if, employing erroneous systems, it were to weaken one of the groups. This could occur if, among other eventualities, individual people of one group were to engage, without consideration or regard for others, in a ceaseless increase of production, and a constant raising of their own living standard. In such a case, an upsurge of resentment and rivalry on the part of neighboring peoples would be inevitable.

There is great concern throughout the West for raising living standards, but nowhere is the concern greater than where they are the highest, in the United States. The Pope is not asking the United States to appear shabby to neighboring peoples as slum landlords once did before rent-collecting was turned over to agents. Nor is he asking that we pour kerosene on potatoes or sabotage our latest technique, automation. What he asks is "consideration or regard for others"—a phrase of some relevance in the discussion on spending annually an additional $40 billion.

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No one should imagine that the ". . . diametrical opposition in . . . conceiving the very fundamentals of life" can be ". . . reconciled by purely economic forces." But there remains the view of the Pope that ". . . there are . . . relations of cause and effect between the moral world and the economic world . . ." and that ". . . they must be so ordered that primacy be assigned to the former; that is, the moral world which must authoritatively permeate with its spirit the social economy."

The East would not and does not give formal recognition to such a statement, and the West makes much of the East's forthright denial of the reality of any moral world. But despite this denial, the great power of Communism rests in part on a moral reaction against injustice in Western countries where Communism has fallen like seed upon fertile ground. Marx did not give theological hope to the poor and oppressed; he boldly elaborated a scientific theory of "justice's" inevitable triumph. When the East "orders" its economic relations, it is, in a sense, giving primacy to the "moral world," regardless of what it says or of what we think of the contents of that morality. The West must recognize this peculiar contradiction or it will lose not only its colonies and "free" economic dependencies but also individual victims of injustice inside the free nations themselves. Here the West's problem is to permit revolution against itself on the foundation of its own avowed values, not those of the East.

Though the West is strongly moralistic, does it believe there are "relations of cause and effect between the moral world and the economic world" and "order" these relations so that "primacy be assigned to the former"? Many would admit a causal relationship between morality and economic activity, but little thought is given to any ordering or arrangement of these relations. Instead, it is considered ideal if government provides a secure framework of "law and order" in which consumers maximize their individual satisfactions and producers their profits through trillions of free exchanges.

Giving this system, and the theory that explains it, any name you will, it still resembles a vacuum in which economic relations among men develop spontaneously under the spur of self-interest. Thus the economic system and doctrine of the West and particularly of the United States—"self-redemption" by spontaneous self-interest—do not provide for any conscious ordering of relations between the economic and moral worlds. The moral world is extra-economic. At best the individual can be moral or whatever he wants to be within the system and at his own risk. In this, for those who can still afford to believe in myths, lies the doctrine's fundamental appeal to the name of freedom.

IF the cold peace is to endure and a few faltering steps taken toward the "peace of God," the West—or rather the United States as its leader—must undertake a fundamental revision of its basic economic positions. Such a revision would seem to have a certain degree of probability in the West outside of the United States. But the United States is passing through a period of resurgent faith in free exchange and spontaneity in economic relations. There is much breast-beating for the heretical tendencies of the 1930's, while concrete steps are being taken to "unchain" the economy. Of this there can be no doubt on the domestic front, but it is perhaps not quite so clear in our international relations.

The Marshall Plan, for example, was certainly an ordering of events in the economic world—involving nothing less than the reconstruction of Europe—but it has largely given way to building Europe up militarily, as the Communists predicted. And the fact that it could hardly have passed Congress if it were not hailed primarily as an anti-Communist weapon is not an example of giving primacy to moral considerations. At that time the shock of seeing the Russian Bear as an enemy, so soon after seeing it as an ally, permitted a temporary departure from economic doctrine. But this departure is now being repudiated in terms like "give-away," "demoralizing," "buying friendship," "international pork-barrel," and the like. We even fail to recognize that the Marshall Plan *did* attain its immediate objective. As for an Asian equivalent, nothing much can be said except to repeat the history of the European Plan in the present tense and to point out that in the face of the magnitude of the problems the figures on aid are ridiculously low.

The Technical Aid Program provides another special case which cannot be praised too highly for what it attempts—though again the size of the effort amounts to a few drops of water on parched earth. But its technical nature makes it a special case; it does not contradict our economic doctrines. This point holds also for any conveyance to our friends of nuclear data.

Both at home and abroad the United States is more firmly attached than ever to its economic convictions, but these usually do not involve any significant or necessary relation to its proclaimed moral goals. This is a kind of "angelism" dangerous to our peace efforts, and in terms of the "peace of God" it is hypocrisy. The Holy Father's words bear repeating: ". . . the 'peace of God' . . . is put into practice by acts of harmonious collaboration." And: "In both camps, there are millions in whom the imprint of Christ is preserved in a more or less active degree: they too, no less than the faithful and fervent believers, should be called upon to collaborate towards a renewed basis of unity for the human race."

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Psychoanalysis and the Christian

KARL STERN

PSYCHOANALYSIS is banned by the Communists and is regarded with suspicion by Christians—and for two exactly opposite reasons. If we look at man, as the Soviet psychiatrists do, primarily as a neurophysiological specimen, there is no danger that love or freedom will ever come into play. A machine cannot be guilty. Nor can it love. Whether man is conceived of as a set of nerve cells, or society as a combination of many interacting nerve cells, does not make much difference. The main thing is that in such a world we need no Redeemer. What we need, at best, is a repairman.

Now psychoanalysis not only contradicts this view of the world, but is in danger of going to the opposite extreme. The curtain goes up on a human drama all right, on the eternal story of guilt and redemption, of anxiety and peace. The trouble is, we are made to believe that this is the whole show—as though the mystery of salvation could be *replaced* by something of the natural order. In other words, Marxists reject psychoanalysis because of all the psychological schools it is the one that cannot be reconciled with the idea of the human automaton or the ant-hill society. Christians suspect it because it may try to create a substitute for things that are of the order of grace.

Hence, the Christian psychiatrist who rejects the Freudian excursions into philosophy but remains convinced of the scientific validity of psychoanalytic observations finds himself in an extremely interesting situation. Nothing could illustrate this better than the problems arising in connection with the phenomenon of transference. The situation in the physician's office is never simply an encounter of the patient's infantile self with a parental image. Two entire human beings interpenetrate, and, in so far as moral and spiritual values form part of the personality, they come into play. This is true of the "orthodox" psychoanalytic situation, as well as of other forms of psychotherapy in which physician and patient meet face to face.

SOME people think that a Christian cannot do proper psychotherapeutic work because he is bound to moralize. Of course, this is not true: all good therapy is carried out in an atmosphere free of moral judgment. It is important, however, to distinguish between two kinds of non-condemnation. On the one hand, a great many people approach psychiatric problems on the basis of scientific positivism, a view of the world which can admit no absolutes. For them, moral values cannot possibly be anchored in a transcendental order, for the very simple reason that there is no transcendental order. They see moral values as inextricably interwoven with sociological, biological, and psychological data, which themselves are forever changing. If there exists only a natural plane, moral values cannot transcend the natural plane; they cannot possibly be *intrinsically* significant. One "pattern of behavior" (let us say, marital fidelity) cannot *per se* be better than another (let us say, adultery). Virtues are at best *pragmatically* significant—that is, they have their importance for the smooth running of society. Obviously, in such a world no one could condemn another, even if he wanted to. It would not make sense.

The Christian physician is equally unable to condemn his patient, but for an utterly different reason. For him there exists a hierarchy of moral values which is absolute and transcends everything that is of the natural order. At the very top of this hierarchy is the virtue of charity. During the eighteenth century there lived a priest whose saintliness was so famous that his "cause" came up for canonization in Rome. This priest had once been a chaplain to prisoners, and one of these prisoners was a particularly unrepentant criminal. He not only refused the Sacraments to the very end but responded to all approaches with insults and blasphemy. The priest tried to persuade him even on the way to the gallows, and when the criminal was already on the scaffold and about to be executed, the priest made a last attempt and asked him for just one simple word of contrition, but to no avail. The criminal cursed and blasphemed once more, whereupon the priest turned to the crowd of spectators and said, "This must be a remarkable moment for all of you—because it is perhaps the only time in your life that you will see a man of whom you can be certain that he will go to hell." On the basis of this remark, the priest was not canonized, and no story could give a better illustration of the Christian teaching on charity.

Dr. Stern's article is adapted from an essay that will appear in *Faith, Reason, and Modern Psychiatry*, a symposium to be published by Kenedy on October 6.

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Now, the more one comes to understand psychoanalysis, the more one feels that its links with the behavioristic and mechanistic concept of the psyche, and indeed with the whole nineteenth-century world of determinism, are artifical. The few remarks of Freud's which conform to the determinist mood of his time appear paradoxical and incongruous; they are part of the historical backdrop. Actually, psychoanalysis has opened up dark, unfathomed, and uncharted depths of the personality, depths that are shrouded in mystery. It is the same mystery that enfolds the relationship between the heart of a sinner and the heart of Christ. There the deterministic formula is hopelessly inadequate. This point is perhaps even better illustrated by another story. Many commentators have tried to explain what Dostoievsky meant in the famous passage in which the old monk Sosima bows deeply before the wild and dissipated Dimitri Karamazov. Some think that this sudden, unexpected, highly dramatic gesture indicates that Sosima, like a prophet, foresees all the suffering Dimitri will have to undergo. Others offer a different explanation. The gesture, they feel, indicates that those among us who are rebellious, destructive, and filled with dark passions, are, in a mysterious way, close to the heart of Christ. At any rate, it is obvious that the non-moralizing attitude of the Christian therapist creates a psychological atmosphere that is dynamically quite different from the non-moralizing attitude of an unbelieving therapist.

The marvelous success that people like Don Bosco or Don Orione or Father Flanagan have had with seemingly hopeless cases of antisocial behavior was not achieved by moralizing. Preaching as such will not make up for an ego-deficiency. People who come to us with a history of sexual promiscuity or vicious destructiveness have often grown up in an environment that provided an adequate amount of moral education on the verbal level, but something went wrong on the intraverbal level of love and identification. It is precisely here that psychoanalysis, when properly understood, offers an extraordinary amount of *supplément d'âme* for the solution of general problems of education.

In the actual therapeutic situation the patient will often tell the most hair-raising and bizarre stories of immoral behavior, and it soon becomes obvious that he would *like* to be condemned. He wants to get a "rise" out of the therapist; he expects something like a verbal punishment, or he wants to repeat a scene of rejection. The more this wish is frustrated, the greater are the chances of a healthy transference. At the same time, a peculiar problem of countertransference arises. As long as the therapist harbors somewhere deep down in himself the attitude of "Thank God that you have not made me like one of these"—even a trace of it, and not at all verbally expressed—the technique does not work. This may seem strange, but it is true. In our experience it is often the most antisocial person (among juvenile delinquents, for example) who has the most subtle awareness of such attitudes and the most subtle ways of testing the therapist. Thus it is clear that in such a context the blank wall or sounding board provided by the therapist has quite a different meaning from the blank wall of scientific neutrality. (We shall leave open the question whether a blank wall of scientific neutrality exists in practical reality.)

THE situation becomes even more interesting when we encounter patients with *religious* problems in the strict sense, as distinct from moral problems. This occurs more frequently perhaps in the practice of a physician whose religious faith is known, for many patients will choose or reject a particular therapist because of his philosophy. Thus it not infrequently occurs that a patient will state his clinical problem and then add: "Incidentally, there is also a spiritual angle to all this . . ." or ". . . another reason why I came to see you—I am mixed up about religion," and so on.

Now, whenever we encounter the spiritual element within the context of a neurosis, we must beware of two possible pitfalls. On the one hand, we may fall into the error of *psychologism*. Thus if a Pascal or a Kierkegaard or a St. Augustine were to consult a dyed-in-the-wool Freudian analyst, all of his tortures, his anxieties, his dark nights might gradually be removed. In achieving this, however, the hypothetical therapist—we are assuming him to be a person for whom the supernatural does not exist—would reduce all of his patient's anxiety to the level of purely psychological mechanics. All of the patient's searching and restlessness would be understood entirely on the natural plane, and reduced to infantile ambivalence or a fixation on the mother or guilt toward the father or some other basic psychological issue. The anxiety would be completely dissolved, even down to that precious residuum of creativeness.

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Christian therapists, on the other hand, must beware of precisely the opposite fallacy. When a patient comes to us with what he calls spiritual problems, we may be tempted to treat these problems as though the carnal substrate did not exist, as though therapy were something like a battle of disembodied spirits. This fallacy is related to what Maritain has called "angelism." This seems to be the failing of some adherents of the Jungian school but it is by no means confined to them. In fact, the patient who brings spiritual difficulties to a Christian therapist (just because the therapist is a Christian) is frequently using these "problems" as intellectual defenses to camouflage other difficulties that are of the natural order.

From the point of view of therapy, the twofold problem is clear. If the patient actually succeeds in "talking religion"—that is, if he maneuvers the therapist into some sort of theological controversy, the healing process not only would not be helped but might actually be thwarted. In fact, the patient is unable to solve his religious difficulties as long as he is in a position to use them intellectually as a means of defense. On the other hand, if the analyst succeeds in *reducing* the religious content to primary psychological substrata, he would deprive the patient of his most precious gift. He would then really be in the position of the hypothetical therapist who "explains away" Pascal's or St. Augustine's anxiety on the basis of psychological mechanisms—a grotesque counterfeit of healing. The therapist must find his way between two pitfalls: on the one hand the fallacy of "angelism," on the other the fallacy of debunking spiritual values.

Thus, present-day psychotherapy is confronted with an eternal dilemma that is at the same time an eternal blessing. It is something Christians have been apt to forget during the last few centuries—the fact that we human beings are incarnated spirits. The greater our respect for things of the spirit, the deeper is our true respect for things of the flesh. The true principle of healing lies somewhere beyond the person of the therapist. As in the case of bodily illnesses, what the physician is able to do at best is to assist the *vis medicatrix Dei*.

THE SCREEN

"MOST FRIENDSHIP IS FEIGNING"

FRESH back from Italy, I'm hardly in a mood for reviewing films about life as Hollywood sees it—but I am fortunate in having three new items that are not at all hard to take "entertainment-wise," (as they would say in "It's Always Fair Weather" which has some bright ribbing of the Madison Avenue boys and their current penchant for hanging "wise" on half the nouns they use). "Fair Weather" is a delightfully satirical movie about three buddies who part reluctantly after the war and agree to meet ten years later at a New York bar. When they keep their appointment on August 11, 1955, time has changed them and no one is particularly happy with himself or his former pals. Although the film gets off to a slow start for a musical, it suddenly blossoms into hilarious fun—thanks to the clever script by Betty Comden and Adolph Green, and the good direction of Gene Kelly and Stanley Donen who also staged the imaginative musical numbers.

The boys (Gene Kelly as a New York drifter; Dan Dailey as a Chicago artist sold out to advertising; Michael Kidd as the cook and owner of a hash joint in Schenectady) are most fun when they're singing and dancing; and André Previn's music, topped off by the witty lyrics of Comden and Green, gives them plenty of opportunity to sparkle. Perhaps the total effect would be more sparkling if each production number weren't quite so long and left us yearning for more; but Kelly dancing on roller skates, and Dailey kidding advertising in the "Saturation-Wise" number, and the trio admitting their get-together is a complete flop in a patter song set to Strauss' "Blue Danube" all contribute refreshing movie fare.

The girls are somewhat slighted plot-wise, but Cyd Charisse is awfully attractive as a TV program coordinator, and Dolores Gray does a brillant parody of a TV star pushing her own show through thick and thin. Miss Gray's sophisticated rendition of "Thanks a Lot, but No Thanks" makes this not only the best production number of the movie, but also one of the most amusing numbers of the year. But "Fair Weather" is full of surprises (like the character who wanders into a scene, and without fanfare or fuss does a take-off on Marlon Brando) and it's bound to make you feel good—buoyancy-wise.

IN one of his more playful than mysterious veins, Producer-director Alfred Hitchcock has come up with a very pretty thriller-comedy called "To Catch a Thief." Handsomely photographed in Technicolor and enormous-screen VistaVision, the film has its suspenseful moments as the police chase Cary Grant up and down the French Riviera and in and out of restaurants at Cannes and the flower market at Nice, but the movie is mainly concerned with the snappy repartee in the script which John Michael Hayes wrote from the novel by David Dodge. Mr. Grant, who handles this kind of wise-cracking perfectly, is at his best no matter whether he is convincing the police or very wealthy American tourist Grace Kelly (who

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doesn't have much to do except look pretty and hungrily at Cary); or insurance investigator John Williams or his former French prison mates that he is no longer the much-sought-after Cat Man; or whether he is just exchanging light-banter with Grace's equally amusing mother (Jessie Royce Landis). Every now and then, Hitchcock remembers to give us some real cinematic suspense, but most of the picture (except for the Kelly-Grant romance, which is surprisingly immoral) concentrates on its attractive cast, costumes, and locale.

ALSO pregnant with local color, large cast and moody music is "Pete Kelly's Blues." Directed by and starring Jack Webb (who never wanders too far from his "Dragnet" technique), this film has caught well the quick-paced and irresponsible atmosphere of the Prohibition Days of the late twenties. At times Production Designer Harper Gaff wandered back to the earlier Jazz Age with those pictures of Warren Harding and the costumes worn by Janet Leigh; but the good blues music (helped by the singing of Ella Fitzgerald and Peggy Lee), and the story about a band (led by Webb) threatened by racketeers (led by Edmond O'Brien) is carefully executed right down to the last pint of bootleg hootch. You may find this plot a little hard to follow what with all its involved twists and musical jargon, but you won't tire of Gaff's handsome designs shown off in CinemaScope and WarnerColor, or the pulsating blues music.

PHILIP T. HARTUNG.

COMMUNICATIONS

"THE RELEVANCE OF KIERKEGAARD"

Chicago, Ill.

TO the Editors: James Collins' remarks [Aug. 5] on the relevance of Kierkegaard's insights for contemporary thomism are particularly worthy of note. What they bring to mind is the more general question as to the status of thomism itself. What is thomism? Is thomism, as we speak of it today, simply (as philosophers use the word "simply") equatable with the principles and doctrines of Aquinas? What are the relations that thomism bears to other systems of thought? Even if it is hard to give final answers to these and similar questions, they are of vital importance to anyone today who regards himself a "thomist."

Whatever else a contemporary thomist may be, it should be clear in the first place that such a one should be willing (without reservations) to adopt as the principles of his philosophy those of St. Thomas himself. This statement would appear as a truism were it not for the fact that much of the work of contemporary thomists has been that of extricating themselves (and others) from what Mr. Collins so aptly describes as the "scholastic manual tradition with its deforming deposits of rationalism." Thanks to the work of Gilson and many others an ever more successful attempt is being made to re-discover St. Thomas in the purity of his philosophical doctrines. As Mr. Collins put it, "present-day thomism is more authentically itself."

Yet is the sole problem one of re-discovery? Even granting that there are many fine thomists, in the sense that their thinking is a virtual replica of their master's, has one by virtue of this fact achieved his own perfection as a philosopher? What I am referring to here is the need for working out the principles of thomism in relation to the live issues of contemporary thought, such as that of the meaning of human existence. On this score, it would appear that too many thomists are more concerned with refuting Avicenna and Averroes; too few have absorbed their attention in coming to grips with the thought, let us say, of a Sartre or a Dewey.

No doubt there is a certain satisfaction in knowing that one is possessed of "the truth," and even a greater satisfaction in knowing that "the truth is one." As a counterbalancing thought, it is well to remind oneself that no one has a monopoly on truth, not at any rate in philosophy, not even St. Thomas himself. As almost everyone knows, the Angelic Doctor spared no pains in sifting out the elements of truth from philosophies that he otherwise knew to be false. As for the contention that "truth is one," should it not be pointed out that it is one only in the Mind of God?

Thomistic philosophy, as a *human* enterprise, must not fall heir to any false form of absolutism. To preserve its inner vitality it must be "open" to whatever insights it might find in opposing quarters. Thus, again, the relevance of Kierkegaard, and others as well, for the inward development and ever increasing growth of a philosophy which in its principles at least is above the order of time.

ROBERT J. KREYCHE.

"WHO'S SUBVERSIVE?"

New York, N. Y.

TO the Editors: Your recent editorial, "Who's Subversive?" [August 12] leaves one somewhat aghast. . . . The most disturbing thing about the editorial is that it looks at the press, and at the particular play of two stories as a "capitalist" conspiracy to hurt labor. It sees newspapers through the clichés that were popular in the thirties.

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This seems a little fantastic. This writer has written dozens of strike stories and, like other reporters, his main interest is not so much the class issue as the effect on the public. One tries to state the case for both sides, management and labor, objectively. One also tries to figure out what it will mean to the public. . . . Certainly management has never interfered on the three newspapers I have worked for. No big capitalist boss comes into the city room lighting a cigar with a hundred dollar bill and says, "Distort that story." On three metropolitan newspapers this writer has worked on, he has never even laid eyes on the publishers.

There are things wrong with the press, and there are distortions from time to time of a dangerous nature. There is a great opportunity in the United States for more papers and for better papers. There is an opportunity particularly, perhaps, for young men to purchase weeklies and build them into dailies. But to criticize the papers intelligently one will have to use a different departure point than the "capitalist-labor" Marxist theories of the 1930s which you employ in your editorial.

GEORGE P. CARLIN.

New York, N. Y.

TO the Editors: The Commonweal has rendered another fine service to the public in the editorial comment entitled "Who's Subversive?" [August 12]. The news "blackout" on the strike of the sugar refinery workers in Louisiana does a great disservice to the fundamental American tradition of freedom of the press.

It may well be remarked that this lack of coverage of labor news is quite representative of the press, unfortunately. In the case of another vital strike now in progress, that of the Hotel Employees International-AFL against a number of Miami Beach hotels, again we find little or no mention of its existence in the daily press. Here the employers were so flagrant as to go to the extreme of pressuring papers into refusing advertising by the union alerting the public to the strike.

It has become quite apparent by now that this country cannot investigate, legislate or propagandize Communism out of existence. Perhaps the day may yet dawn when the public and the public press will begin to realize that constructive economic and social policies aimed at the attainment of a just social order are the only effective means to eradicate the Communist ideology. This would most certainly include equitable coverage of such important news items as these two strikes.

NORMAN C. DEWEAVER,
Executive Secretary,
Association of Catholic Trade Unionists.

SOCIAL SECURITY LAWS

Brooklyn, New York

TO the Editors: May I call attention to the need of revision in our social security laws? Let me cite the case of a neighbor whose husband recently died of a heart attack. He was fifty-six; she is fifty-one. They had planned a future, as many do, based on social security. Her husband had made payments for full coverage since the enactment of the law. Yet she will not receive her social security benefits for fourteen years.

This woman has diabetes and is in generally poor health. She has been out of the labor market for thirty years. Because of lack of health, youth, and skills, getting a job is difficult. Work as a saleswoman in a department store proved too arduous and led to a siege of illness. Her one daughter lives in California. Neither can afford to go to the other, nor does my neighbor wish to inflict her troubles on her child. For the past six months she has been living on withdrawals from modest savings. As anyone knows, who has watched savings melt away, this means a life of counting pennies.

Readers can match this story with others of the same dismal pattern. For there are seven and a half million widows in this country, among them a great number cut off from social security help. While complete statistics are not available, figures from the Social Security Administration covering 1953 indicate the magnitude of the problem.

In that year one hundred fifty thousand men died fully covered by social security leaving widows under sixty-five. Of these unfortunates, 16,500 will die before reaching sixty-five and so will never have benefited from their husbands' coverage. Another 13,500 will remarry and so will lose the benefits their husbands paid for. The remainder of these surviving widows will wait an average of ten years to get small social security pensions.

Augmenting these numbers in 1953 were twenty-three thousand widows under sixty-five whose dependent children had reached eighteen and who were thus taken off the list. Some might have been receiving up to $200 a month for themselves and dependent children. Of these added numbers 3,220 will die before the charmed age of sixty-five, and another 1,610 will remarry. The balance of these 23,000 widows will have to hang on an average of thirteen years before payments are resumed.

If in one year 173,000 women become widows unprovided for, then clearly a great percentage of the seven and a half million widows in the country are in this forgotten category. Does not this lack of coverage for millions of women defeat the dual purpose of the social security concept: to alleviate human in-

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security and suffering, and to provide continuing purchasing power for our market economy?

In the most recent booklet issued by the Social Security Administration, one reads: "If you work in employment or self-employment covered by the law, you will make social security tax contributions during your working years to provide an income for yourself and your family in case your earnings are cut off by old age, *and for your family in case of your death.*" But if a man's family is only his wife, as in my own case, she is not considered his family by law until the age of sixty-five.

Congress must, of course, consider the cost to the social security fund of any change. Social Security Administration estimates seem very moderate. One estimate of the increase in cost should widows begin receiving benefits at sixty, is an over-all five percent. Another estimate in dollars for the first year of operation is $125,000,000 to $150,000,000. More widows are added to the security rolls per year than die, so the additional cost would rise over the next fifty years to about $700,000,000 per year. These figures assume meaning only in relation to others.

First, let us note that on June 30, 1954, the social security fund had reached twenty billion dollars. Even for an expanding program, this is a stupendous sum, so great, indeed, that some of our less public-minded politicians have had a greedy eye on it for other uses. The additional cost of a more liberal plan for widows is infinitesimal against this backlog. The receipts of the Administration, including interest on the fund and taxes paid into it exceeded five billions for the fiscal year of 1954; about one-third of this was not expended and was added to the fund. This one year's increment alone is more than ten times the added cost for a more liberal widows' program for the first year.

Sticklers for actuarial soundness in the social security system resist innovations. Actuarial considerations must be reckoned with, but with such a swollen social security fund, where's the danger? Furthermore, the social security system is not an insurance company operating for profit. Actuarial problems must be met, but they should not obviate the human and economic objectives of social security.

Congressmen and Senators, seeing the injustice the law inflicts, have introduced bills to set the age at sixty. Some have introduced bills, as often happens, as a matter of record and have done nothing more. It may require the proximity of the 1956 election for final action next year. There are seven and a half million widows in the country, with that many votes, and if they will only make their ideas known, Congress may produce the corrective legislation so badly needed in its next session.

SUSAN BODAN.

OF NOTE

RESTORING COMMUNITY

THE July issue of the *Interracial Review* (20 Vesey St., New York 7, N.Y.) contains an article on "The Laity in Parish and Community" by the Rev. Joseph P. Fitzpatrick, S.J., of Fordham University. Excerpts from the article follow:

One of the great social problems of the present day is the loss of "community;" the loss of that close relationship of people to each other which gives men a sense of satisfaction, a sense of having the support of relatives and friends, a sense of being recognized and respected for what he is in himself and for what he does for his community. The old loyalties, and the solidarity of the immigrant neighborhoods, of the villages and towns have been gradually disintegrating in American life. The move from city to suburb; the move from farm and village to city; the move from one section of the city to another—these, among other things, have gradually weakened the ties that once bound friend to friend, neighbor to neighbor, even brother to brother in a common life in which they cherished the same ideas, helped each other in difficulties, played, prayed, and sorrowed with each other, conscious of their unity that was rich and satisfying.

Naturally, at the heart of these older and more satisfying communities, was the parish, the community of people in a faith that they loved, in a set of moral values which they tried to observe, in a life that gave meaning to all the big and little things of their existence. . . .

But now the nature of the city parish has changed considerably. With the changes of modern life, the home and the parish become a place where people come to sleep, but which has lost contact with much of the daily routine of the men and women who are its members. The child is often born in a hospital outside the parish; the sick are cared for often in hospitals outside the parish; most of the men and women work far from the parish; young teen-agers go to high school and college often far from the parish. In other words, most of life's basic functions, which once were centered in the parish area, are now fulfilled in highly complicated organizations outside the parish. The parish becomes a specialized segment of life. It is where people go to Mass on Sunday; occasionally receive the Sacraments; occasionally attend devotions—and that is all.

This has been further complicated in the modern city by the movement of people. There are New York parishes which have seen in ten or twenty years,

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population shifts which would not have affected traditional parishes in ten centuries. In fact, it is not unusual for a New York parish to shift from a predominantly Irish, or German parish, to an Italian, then to a Negro or Puerto Rican parish. These rapid shifts of population make it difficult for people to create any sense of "community" among those within the parish.

In attempting to re-establish a spirit of community, the Catholic layman must be mindful of these two major difficulties: loss of function in the parish, and rapid mobility of population. With so many of the neighborhood functions gone, community must be established today on the basis of values—of ideals. Men can no longer fall back on the strong supports of a common background, of those who are "our own kind;" they can no longer fall back on common economic interest, common education or recreation. They must fall back on their Catholic values, on the need to create a community of people intensely conscious of their unity in the Faith, and of their need to express their Faith in the life of the neighborhood. They will not be able to fall back on the old loyalties and solidarities of family or nationality or work group. They will have to establish community in a very conscious way on the basis of their common devotion to the ideals of our Faith.

Secondly, they face the situation of shifting population. This, perhaps, is a more vivid difficulty, but, for Catholics, especially, it should not be so. Whether neighbors are rich or poor, whether they are Irish, Italian, Negro, Puerto Rican, in many cases they are already one in the unity of the Body of Christ; and in many other cases, they are disposed to become so if they are accepted with kindness. There is the real challenge of the city neighborhood: the acceptance of the newcomer, the stranger into the community of the neighborhood, especially when he shares the community of the life of Christ with you already.

This is not easy to do; but it is the thing which laymen particularly can and must do. They are the ones who sit beside the newcomer on the subway, or meet him in the supermarket, the barber shop or the corner bar. They are the ones who meet the newcomer at work, play beside him in the park, wait with him to get into the same movie house. It is in these situations where "acceptance" is so critical, where the stranger comes to feel that he is not wanted, or that he is respected as "one of your own in Christ". . . .

The critical thing in the establishment of community again, particularly in the city parish, is the determination to do it. Men must know what they want; in this matter, they must know that they want to create a real community of Christian men and women. If they have this, then, as with the Kingdom of God, other things will be added unto them. . . .

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A Note on the Prevalence of Anthologies

ESSAYS TODAY. Edited by Richard M. Ludwig. Harcourt, Brace. $2.50.

By JOSEPH M. DUFFY, JR.

ALTHOUGH the publishers evidently have some notion of a wider circulation for this book, *Essays Today* is designed primarily as a text for college freshmen and sophomores. The editor, Richard M. Ludwig, who teaches at Princeton, feels that these twenty essays, since most of them are centered in or border closely upon the humanistic disciplines, should stimulate college students to reading in the humanities. Mr. Ludwig characterizes his selections as "intelligent, lively, and provocative," and notes that were it not for his job of rescue they "might otherwise be shelved among the bound periodicals." He is hopeful that they might remind young readers of "the joys of the written word"—as distinct from the allurement of slick-paper pap—still to be found in some of our American magazines.

From publications like *Harper's Magazine, The Atlantic Monthly, The New Yorker, The Southwest Review,* and *The New York Times Magazine,* Mr. Ludwig has collected the work of such authors as James Thurber, Dylan Thomas, Mary McCarthy, Jacques Barzun, Allan Nevins, Barbara Ward, and J. Robert Oppenheimer. Their literary performances range from recollections of childhood through film interpretation, art history, and discussions of the current American scene, to views on freedom, the individual, science, culture and the cosmos.

I do not read most of the journals from which these pieces are culled. I can not, therefore, gauge the background against which the present choice was made, the competitive quality of the other material. But I would say that the appropriate fate for nearly all of these papers would be to be shelved and to grow dusty in bound volumes. What impresses me most about them is not their intelligence or liveliness or provocativeness but the low pressure and dullness of the minds behind them. And in reading through the collection I rather marvelled at the amount of bad writing and loose thinking by people who might be expected to have some facility in the expression of thought and language.

James Thurber is here as he inevitably is in such collections, apparently as *the* representative American humorist. Yet isn't it about time someone remarked on the tediousness of Thurber's latter-day predicaments and his observations on them? Dylan Thomas has a densely concrete, quasi-lyrical evocation of the sights, sounds, and smells of a childhood holiday at the seashore. In the field of literary criticism there is a completely vapid discussion of popular paperback fiction and its significance by W. M. Frohock, and a predictably unenlightening paper on Dylan Thomas by the predictable David Daiches.

Mr. Stuart Chase, the popularizer, writes about metalinguistics, and ends up by communicating all of the overweening promises of the linguists and little of their actual limited accomplishment. Someone writes on the theatrical career of *Porgy and Bess,* and someone else on the Armory art exhibition of 1913, both journalistic pieces which provide interesting information, but which one could hardly imagine reading more than once. Jacques Barzun, who has lately been making some remarkably silly and cheerful statements about life in these United States, continues to do so in an article on America's "passion" for culture, and Allan Nevins pleads so urgently for a revaluation of America's buccaneer capitalists—Ford, Rockefeller, Hill *et al*—that one would think he were leading a seminar of *Fortune* editors.

One essay in the collection is exceptional and deserves to be called "intelligent, lively, and provocative." It is "The Westerner" by Robert Warshow and first appeared in *Partisan Review.* A brilliant analysis of the appeal of the style of the western hero in American movies, "The Westerner" is difficult in parts but lucid and awakening in its effect. Mr. Warshow, who unfortunately died this year, does a first-rate job of discussing in serious fashion an accessible and meaningful figure in our popular culture. Another piece which gains stature —more perhaps by its straight-forward dignity than by its persuasive argument—is J. Robert Oppenheimer's talk in the Columbia University Bicentennial series, "Man's Right to Knowledge." Although in considering "Prospects in the Arts and Sciences" his mind is on the protean complexity of the twentieth-century universe, Oppenheimer's austere admission of the ache and loneliness of the artist and the scientist in a bewilderingly disordered world reminds one, oddly enough, of nothing so much as that typical Victorian statement of resignation to chaos, Matthew Arnold's "Dover Beach." Even the final exhortation of love is the same in both cases.

If the number of anthologies published is valid evidence, there is a market in the colleges and outside for collections such as *Essays Today*. They stand for a kind of intellectual tourism with the guide assuring his voyagers of the joys of the road and promising a shock of recognition behind every turn. But I fail to see why students and others should take a cheap rubber neck ride when a view of the real thing, the classical items, is still available.

For those about to embark on an actual journey, however, I can suggest they would achieve more *éclat* on the train or plane if they carried a copy of *Essays Today* rather than *The Readers' Digest*. Although it is more expensive, this book has the advantage of being somewhat more intellectually modish than the magazine from Pleasantville, New York.

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Polemics in the Novel

THE REVELATIONS OF DR. MODESTO. By Alan Harrington. Knopf. $3.

By FRANK GETLEIN

THE suggestion of worn-out Saroyan that is never entirely absent from *The Revelations of Dr. Modesto* is more likely due to similarity of tastes than to studious application to the Fresno skyrocket. Characters, events, locales in these pages are such as Saroyan twenty years ago would have taken up with love and frenzy and spun into airy gold.

Mr. Harrington doesn't render any of the subjects with the success that Saroyan achieved so effortlessly. He particularly lacks the aging youth's gift for tongues. Above all, however, he is missing the curious artistic integrity of the Armenian strong-boy. At his best Saroyan was a poet, his message simply, Life can be Beautiful. At heart, Mr. Harrington is an editorial writer. The sound of grinding axes drowns out the fragile music that indeed exists in the persons and places that are here exhibited.

This novel's hero, for example, is Hal Hingham, a depressed failure of an insurance salesman. He writes off for a success-course advertised in a do-it-yourself pulp, and Dr. Modesto's secret formula changes his life. A triumphant lover where he had been diffident, Hal becomes a lion in business as well, in a single day breaking all previous insurance sales records by bringing a whole town to heel.

Hal's history continues to a pathetic end, trailing out, finally, into the sands of lost personality. But at the moment of his commercial triumph there is no enthusiasm, no exaltation. The work is a fantasy-satire and it isn't funny. There is a kind of comic *hubris* necessary in such work and here it is completely lacking.

The a-b-c of *Dr. Modesto* is, according to the publisher, "America's most dangerous disease, conformity—the epidemic of what David Riesman calls the 'other-directed' personality." Through the teaching of Dr. Modesto, Hal Hingham becomes violently other-directed. Modesto's doctrine of Centralism urges the devout to forget self and mirror the people one meets. Hingham does so, casting back faithfully the reflection of everyone he encounters. This is a fair enough device for attacking other-direction, but once it has been stated, the rest of the book adds little to the statement. In the absence of the high-trajectory of comic *hubris,* the journey of Hingham takes place on a flat trajectory with flat results. He moves aimlessly from character to character, from event to event, traveling on a map or a chessboard along routes necessitated by Mr. Harrington's views of other-direction.

One of the major actors and thinkers in the story is Hingham's boss, Fred Purdy. Purdy perceives the hollowness both of other-direction and of the selling that is his life. His own compromise is to behave "*as if*" Elbert Hubbard were a true prophet and cynically to preach "belief" to Hal. Purdy conducts a continuous interior dialogue with himself that never gets anywhere in particular. At one point in the book Purdy is on his way to a breakfast appointment and remarks bitterly to the elevator boy, "Next thing you know people will be doing business while they make love." He continues the thought and mulls over the thousand invasions business makes on the businessman's privacy: the business golf-game, the business card game, the business lunch and the business drunk, the business company picnic, Thanksgiving, Christmas. He repeats his original remark to the elevator boy. Exactly one page later we find Purdy making love to a prospect as she signs the contract.

This incident epitomizes a good deal that's wrong with the book. First the subject, business, is "analyzed" and excoriated. Then the analyzer demonstrates his proposition, exactly as in an illustrated slide lecture. This approach could lead to an amusing essay but not to fiction. Mr. Harrington's symbols are the polemic devices of an editorialist rather than the creations of a genuine novelist.

A Woman who Fought Back

THE THIRD DOOR. By Ellen Tarry. McKay. $3.50.

By DORIS GRUMBACH

THE personal history of most of us is generally a catalog of love and rejection or acceptance, needs and satisfactions, social strivings and particular ambitions. But for an American Negro like Ellen Tarry such a list always begins and is constantly underscored with the ugly tar of racial discrimination. A terrible monotony of response is achieved to every vital statistic; she is Negro before she is female or Catholic or a social worker or a journalist, and the continuous tone of embittered passion that flows like a mountain stream through her narrative irks and moves and, finally, tires the reader who cannot sustain so much unrelieved anger.

Why should this be? Miss Tarry is evidently an admirable woman whose skin is so white that she herself chose to remain Negro, although she might easily have "passed over." She has done a number of most admirable things: She worked ardently for Harlem's Friendship House, and later helped found the Chicago branch of that admirable organization; and later still suffered through all the hard, uphill work of a USO hostess in a small town in Alabama. She has taught school, and written a book for children; she has written for newspapers, and for various Catholic publications; and she has known, to judge from her name-studded pages, almost every Negro of note in the country. She came into the Catholic Church as a very young woman during her education at a convent school, and

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the strength of her devotion to the Church shines through these pages.

No, the source of the reader's irritation, I suspect, is guilt, guilt because the instances of insult and discrimination and exclusion are so numerous and repetitious. We think perhaps she should have learned acceptance or at least some kind of mystical resignation, and she didn't, and we wonder why her faith did not better furnish the apartments of her dark existence. And it is only at the last chapter in this long, stolidly-written narrative, after the author has finished twenty-five years of "high adventure" in the unlit corridors of racial hatred and discrimination, that the burden of our guilt and irritation is somewhat lightened. She tells of the changes she has seen, the victories her race has won, and the "new freedom" she glimpses ahead for her people. Then it becomes apparent that the attitudes we had thought more appropriate to her were balm for our conscience; without her brand of courage and rebellion even our small victories could not exist.

Translations from the Spanish

THE SELECTED POEMS OF FEDERICO GARCÍA LORCA. Edited by Francisco García Lorca and Donald M. Allen. New Directions. $1.75.

By NICHOLAS JOOST

HERE, as indeed the book's jacket advertises, is a broad selection of García Lorca's poems that fills the need in America for just such a comprehensive selection of English translations. And as an aid in comparison, each Spanish text faces its English translation.

Moreover, Francisco García Lorca, the poet's brother, contributes an informative preface giving briefly the facts that the general reader needs for a better understanding of Lorca's poetry—the outline of his career, and the background of his art. A one-page chronology of Lorca's life, and a list of the translators are also given.

Because these translations from Lorca themselves constitute an anthology, having been rendered by various hands, the resultant compilation is undoubtedly more brilliant and more sustained in quality than any one volume of selections by a single translator could be. We may object to the method in principle, with some justification—although, personally, I have recently read a similar volume of translations from *Les Fleurs du Mal* without once regretting that several translators were interpreting the poet in English. Certainly the editors here are brilliantly justified in picking and choosing. Lorca has been translated in English for almost a quarter of a century, but never has he been as adequately presented to the general American poetry-reading public as now in this small book.

Of the translators who are relatively generously represented, I cite W. S. Merwin—probably the finest workman of his generation in this field — Rolfe Humphries,

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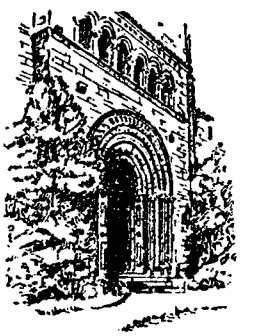

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William Jay Smith, and two collaborators, Stephen Spender and J. L. Gili. I wish that Ben Bellitt were more adequately represented by his translation of the "Oda a Walt Whitman," which recently appeared in *Poetry,* and which I like better than the translation here given—by Spender and Gili.

Lorca was master of a tremendous range of effects, from the genre miniature of "El Niño Mudo" and "El Niño Loco" to the baroque splendors of "Llanto por Ignacio Sánchez Mejías"; yet a unifying intensity of tone runs through all his poems. Reading Lorca, I am struck by his mastery of the technique that for want of a better word we term surrealism.

Ordinarily we think of surrealism in its alleged relation to Freudian theories of psychology. I wonder whether we may be simplifying this esthetic phenomenon. After all, the early and perhaps still the greatest practitioners of surrealism were not only Central European but also were Spanish—Luis Buñuel, Salvador Dali, and Frederico García Lorca. May we not search for the springs of surrealism in the facts of Spanish life as well as in psychoanalysis? I do not, however, recommend Lorca—even in translation—as an exemplar of early surrealist art. He must be read for what he is—one of the great poets of Western culture.

Close to God

SEEDS OF THE DESERT. By René Voillaume. Translated by Willard Hill. Preface by John Lafarge, S. J. Fides. $4.50.

By ANNE FREMANTLE

FATHER Voillaume is the founder of the Little Brothers of Jesus, and their Prior General. The Little Brothers are a new order, approved by Pope Pius XII in 1936, three years after their foundation. They follow the Rule and the spirituality of Charles de Foucauld, a French nobleman, ex-soldier, ex-monk—who was released from his Trappist vows in 1897. He became a hermit, first, living in a garden shed close to a Poor Clares' convent in Nazareth; then he became a priest and ministered to a French Army garrison in Algeria. Later he began to lead a hermit's life at Tamenrasset, in the depths of the Touareg Sahara, and here he was murdered by Senoussi tribesmen on the first of December, 1916.

Father de Foucauld's spirituality is essentially the imitation of Christ's hidden life at Nazareth—the thirty years spent as a poor artisan. His ideal was a life consecrated by the religious profession—out of love for Jesus the Worker—spent among the poorest, most abject people, living *as* they did, and *with* them. Father Voillaume, in this first book of his, has collected letters and conferences given by him to the Little

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Brothers for their spiritual formation. It is, indeed, as he subtitles it, the "legacy of Charles de Foucauld."

This extraordinary man wished his Little Brothers to go only among the most abandoned of peoples, and so the Fraternities have been founded among Chilean mine-workers, among desert Arabs, among French urban proletariat, among fisherfolk and lepers. Their vocation is to be *present*—not to be active, but to witness and to worship. The groups must be small, so that points of contact can be multiplied, and they must be self-supporting. The brothers and sisters must neither solicit nor accept money or gifts; they must earn their keep, as Jesus did, by the same means as do the people among whom they live. So the Little Brothers work on assembly lines, in gas-stations, on farms, in mines, on ships; and the Little Sisters also are farm-laborers, domestic servants, or factory hands. But they must live in community, always. ". .Take the life of Nazareth in its simplicity and broadness as your objective in every way and . . . no special costume or habit, like Jesus at Nazareth . . . no enclosure—like Jesus at Nazareth . . . no isolated place of abode, but close to some village—like Jesus at Nazareth . . . not less than eight hours of work (manual or otherwise, but the former as far as possible) per day—like Jesus at Nazareth . . . neither large properties, nor large buildings, nor large expenditures, nor even large sums in alms, but real poverty in every respect, like Jesus at Nazareth . . . Pray as Jesus prayed . . . Always make plenty of room for prayer, and, as He did, do plenty of manual work, for manual work does not mean time taken from prayer, but time given to prayer . . . The life of Nazareth can be led anywhere at all; you must lead it wherever it will be most helpful to your neighbor."

So Charles de Foucauld wrote at Tamenrasset. And Father Voillaume adds that from the light of experience, three things stand out as most important: The first is the presence of the Eucharist in each Fraternity.

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However poorly they may be housed, one room is always converted into a chapel. The second important factor making for a deeper spirituality, is the "constant, intimate contact with poor people, coupled with the actual sharing of their struggle for existence"; while the third is the "deep and intimate union reigning amongst the brothers."

Above all, as Father Voillaume emphasizes, the mission of the Little Brothers is above all else a "mission of prayer, adoration and intercession"—theirs is a contemplative life; they must make themselves "standing delegates to prayer." This book is not only *of* the desert, but *for* the desert, the arid desert of contemporary urban life.

THE MYSTICAL THEOLOGY OF SAINT BERNARD. By Etienne Gilson. Sheed & Ward. $3.50.

The emphasis in this re-issue of an important study is mainly a treatise on St. Bernard's theories about love. Carnal love, or love of self, is his starting point for developing the love of God. How is this transformation to be brought about in the individual human soul? St. Bernard would begin with the twelve degrees of humility set forth in the Benedictine Rule. His object is that fear of God (the beginning of wisdom) be eventually driven out by love of God (its attainment—restoring the soul's divine likeness. As Gilson describes this achieving of union with God: "A love of Christ which is truly ardent to the point of becoming exclusive puts the soul in such a state of conformity with the mutual love of the Divine Persons that it leaves the way free for the marriage of the soul to God."

REVIEWERS

Joseph M. Duffy, Jr., is a member of the English faculty at the University of Notre Dame.

Frank Getlein writes frequently for The Commonweal.

Doris Grumbach reviews for *Books on Trial*, *America*, and other magazines.

Anne Fremantle is a contributing editor of The Commonweal.

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